HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

The New-England Convention.

This highly honored body held its anniversary at Boston in the Chardon Street chapel. It was an entirely different affair from what it was when we first attended it, in 1834. It was then held in the Boylston Market Hall, and was as unlike what it now is, as that capacious apartment is like the little remodeled *stable* where it now met. It was then thronged with the most generous and disinterested of the clergy, and with many a politician, who has turned back and gone no more with it, since anti-slavery has found out that it cannot put its trust in princes. The clergy have learned that their "brotherhood" will not tolerate anti-slavery in the pulpit, where they win their bread and exercise their profession, and they have deserted it. The sectarian has learned that he cannot serve the God of the enslaved poor, and the Mammon of religious party, and he has returned from whence he came out. The great cause is fast being thrown upon the humble and poor. Here and there to be sure a Nicodemus is to be found, who has too much conscience to desert us—but whose reputation would suffer by being much with us in the *day time*. And now and then a Joseph of Arimathea stands ready to offer an abolitionist burial "in his own new tomb," or to beg his body of the governor,—though he would not like to have had him about his lofty dwelling in his life time.

We publish the resolutions passed at the Convention. A reporter was present for the Morning Post, to take the resolutions. We wish he had taken the speeches that were uttered in support of them—some of which were among the chief efforts of the advocates of humanity. Wright, Garrison, Foster, Burleigh, spoke there, and others whose names, though hitherto undistinguished, will be heard of in the anti-slavery annals.

The Morning Post, however anxious to give an outline to gratify the curiosity of its subscribers, has no interest in the cause of humanity. It is the servant of political party, and like other party presses aspires to the *lofty* attainment of a *living*. We understand it reported some of the eccentricities that were incident to a meeting which grants unlimited freedom of speech, and which of course encounters some of the extravagancies attendant on great moral revolution. The spirit of Liberty was up and daring at the Convention—so much so that veterans in the cause, and the pioneer himself felt called upon to temper a little its *reckless* advances. It was glorious to behold the moral whirlwind at a height to give pause to the adventurous genius that had awakened it. But he did not wish to abate it. He gloried in its sublime and awful *excesses*.

RESOLUTIONS OF THE N. E. CONVENTION.

Resolved, That the principles and measures of the Anti-Slavery Society, faithfully enforced and vigorously prosecuted, are the only hope, under God, for the peaceful overthrow of slavery.

Resolved, That anti-slavery looks not to the learned professions, nor to the learned schools for its advocates, but to the working people, the mechanic and the cultivator of the ground; to the humble men and obscure women, whose rights and interests are more particularly involved in the movement. It 'calls not many wise—not many noble.'

Whereas, the American church and its ministry, with comparatively few exceptions, have proved themselves the friends of slavery, and the enemies of emancipation,—by tolerating slave-breeding, slave-trading, and slaveholding, among ministers and church members—by receiving the price of 'slaves and souls of men' to carry forward their so called benevolent institutions—and by not only refusing to co-operate with abolitionists for the redemption of the slave, but casting every obstacle in their way; therefore,

Resolved, That, so long as their present position is retained, they are to be renounced as a christian church and clergy, and ranked with those who neither fear God nor regard man.

Whereas the degree of guilt incurred by a sinful act of omission, is enhanced by the degree of light accessible to the sinner; and whereas, the professing ministry, by their own showing, occupy the most favorable position of any class, for perceiving and understanding the truth on all moral questions; and whereas, also, their opposition to truth and right is more effective than that of any other class; therefore,

Resolved, That among the responsible classes in the non-slave States, in regard to the existence of slavery, the clergy stand wickedly pre-eminent, and ought to be unsparingly exposed and reproved before all the people.

Resolved, That this Convention, while it rejoices at the anti-slavery movements in various parts of the old world, regards with peculiar interest and satisfaction the *moral risings* for liberty and humanity in Ireland; and that the right hand of fellowship be extended with most hearty cordiality to the Hibernian Anti-Slavery Society, formed in the city of Dublin; that we sympathize deeply in all the moral and political reforms going on in that beautiful 'Isle of the ocean,' and bid her people God speed to universal deliverance and freedom.

Resolved, That the attempt which is now making in this region, under the auspices of LEONARD WOODS and others, to give countenance and succor to the nefarious scheme of the Colonization Society, deserves the severest reprobation of every friend of bleeding humanity, and evinces a malignity of spirit and a meanness of purpose in the highest degree disgraceful to those who profess to be teachers of that religion which is no respecter of persons.

Resolved, That the great body of the American clergy, by sustaining and upholding the foul and adulterous slave system of the country, which has annulled the MARRIAGE INSTITUTION among nearly three millions of our people, betray a wicked contempt of that glorious and sacred institution, and a profligacy of spirit at war with the pure religion they profess, as well as dangerous to the morals of the communities under their influence.

Resolved, That the American clergy, as a body, by their countenance of the slave system which robs one-sixth of our countrymen of the BIBLE, as well as by their contempt of the anti-slavery movement, which would give that book to all the families of the earth,—show that they have no appreciation of the Bible, and that their associations to send it to the destitute and benighted of the earth are hypocritical, and totally unworthy of christian support.

Resolved, That this *New-England* Anti-Slavery Convention recognizes with fraternal cordiality the movements for freedom in *Old Scotland*—and particularly the Anti-Slavery Society in the city of Glasgow; and while we acknowledge their coadjutorship in the great cause of human liberty, we would congratulate them on their recent revolution, which has delivered their ranks of the Doctors of Divinity, who would have kept them in the trammels of 'British usage;' that we name, with enthusiastic affection, the name of Smeale, of Murray, of Brewster, of Ritchie, and of Henderson; and above all, '*The workingmen of Glasgow*,' who have recently addressed the agent of the American Anti-Slavery Society, and given him the noble, labor-hardened right hand of fellowship.

Resolved, That this Convention would cordially recommend, for the adoption of every friend of the American Anti-Slavery Society, the plan proposed at the late anniversary in New-York for the relief and support of that Society—namely, the payment directly to its treasury of at least one dollar during the current year.

Resolved, That in the opinion of this Convention, the conduct of the British and Foreign Anti-Slavery Committee, in relation to the so called *World's Convention*, should receive the severe reprehension of every genuine friend of liberty; that the Convention itself, by rejecting a portion of the American delegates, was guilty of an unwarrantable usurpation of power, and of casting contempt on the Societies that sent them; that by refusing to receive the protest of Wendell Phillips, William Adam and others against its proceedings, it added insult to injury; and that those American delegates who retired to the gallery, and refused to be identified with the Convention, as well as those who protested against its high-handed usurpation of authority, have merited and shall receive our most hearty commendation.

Resolved, That a copy of the foregoing resolution be transmitted by the Secretaries of this Convention to the Secretary of the British and Foreign Anti-Slavery Society.

Resolved, That John Quincy Adams is entitled to the cordial thanks of this Convention, and of all friends of humanity, for his generous and gratuitous services in defence of the Amistad captives, against the wicked attempt to give them up to the tender mercies of the Spanish kidnappers and pirates.

Resolved, That the friends of liberty and humanity, in all the world, must view with grief and indignation the position of this enlightened, but vain-glorious and boastful nation;—a nation with affected solemnity declaring the natural freedom and equality of all men, and at the same time licensing a slave-mart beneath the very folds of their star-spangled banner;—a nation that has repeatedly selected for its President one from a class of thieves that ought to be as much more infamous than horse-thieves as a man is better than a horse;—a nation with millions of heathen in its midst which itself has made, while with sentimental hypocrisy it bewails the heathen of distant lands;—a nation that makes broad its phylacteries, and pays with scrupulousness its tithes, and boasts of its revivals, whilst justice and the love of God it practically despises;—a nation whose church and whose ministry seem to regard it as their appropriate work to make religion sustain and defend the high-handed iniquity, and the gross hypocrisy of which the land is guilty;—a nation, compared with which, no other presents a spectacle of so much light and so much darkness hideously blended,—so much liberty and so much oppression strangely commingled,—so much that might make angels weep and devils rejoice;—therefore,

Resolved, That even the *wolves* of the corrupt nations of the old world will rise in judgment with this nation, and condemn it.

Resolved, That the late national fast, recommended as it was by a slaveholding President, sanctioned by a slaveholding priesthood, and observed by a slaveholding people, was a most humiliating spectacle of moral degradation;—and not the fast which GOD has chosen—'to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke.'

Resolved, That the American Board of Commissioners for Foreign Missions, and the other professedly '*benevolent* institutions' which allow slaveholders to participate in their management, and receive the price of 'slaves and souls of men' into their treasuries, deserve the severest reprobation of the friends of humanity and pure religion, inasmuch as they are laboring to propogate a slave-holding and slave-breeding religion throughout the world; that they are mean and despicable in spirit, inasmuch as they fatten upon the tears and blood of the weak and friendless; that they are hypocritical in their professions of regard for the heathen abroad, inasmuch as they sanction the heathenizing of our own countrymen;—and that they stand pre-eminent among the obstacles that now retard the overthrow of slavery.

Resolved, That the anti-slavery position of ELIZABETH PEASE, and the other firm and faithful abolitionists of England, who stand fast by the cause of primitive abolition in this country, aiding it by their contributions and cheering it by their encouragement, is regarded by this Convention with the liveliest interest, and the most grateful admiration.

Resolved, That it be recommended to the several anti-slavery bodies in New-England, to see that petitions be seasonably presented to the Legislature of their respective States at their next session, praying them to propose to Congress such amendments to the Constitution of the United States, as will exonerate the people of the free States from all participation in the sin of slaveholding.

The Proceedings of the Annual Meeting.

Such is their importance in our estimation and that of judicious friends about us, that we give them again to our readers, in hope that they may be scattered largely among the people. The estimation in which anti-slavery holds the mercenary and recreant clergy, we lay before the People, and ask them to review it with the Bible in their right hand, and their honest, impartial observation on the ranks we condemn. If we charge them truly, we charge the people, in the name of God, to rise and shake themselves free of these spiritual nightmares.

Anti-Slavery demands the ear of this people to the wail of the plantation slave—He is a SLAVE. The people are made his enslavers by the *influences* which spell-bind them. He cries to them for help, and if they could hear him, they would help him.—The clergy muffle the ear of the country that it cannot hear. The slave system has shot its roots and its fangs throughout the ecclesiastical polity of the land. The roots of the two systems are interwoven and intertwined with each other like heart strings. They are allied to each other with the inseparable unity of marriage. They twain are one flesh. They are not twin.—They are one. Disturbance of one is death to the other. Try it.—Touch slavery and the church winces as if her eye-ball was touched.—Wound slavery and the church flounces like a harpooned whale. Verily, the great mass of the religious profession of the land is saturated with the blood of the slave. It is tinged through with it. And the mass of the clergy are what anti-slavery calls them at her annual meeting in New-Hampshire in 1841—'A VAST BROTHERHOOD OF THIEVES.' Objection will be made to the epithet *thieves*. In one sense it is objectionable. It is not legally heinous enough to set forth their crime. Theft is a *secret* taking.—Slavery takes openly and shamelessly. It is robbery rather. Yet it lacks the dignity of robbery.—The robber encounters danger and displays intrepidity and some hardiness of character. The slaveholder betrays the meanness of the thief. He steals the helpless. He plunders the defenceless and the weak. He preys upon the unresisting and submissive,—who submit beyond all human endurance, or if they are ever goaded to resistance, it is by *transcendent* outrage and a wantonness that is *supernatural*. It is done upon the helpless mass that lay weltering in the South. The solemn Clergy of the land are united in its countenance and support. The efforts that would reach that mass and disinthrall it, they universally frown upon, with exceptions so few, that they are imperceptible. The few *seeming* exceptions are but a varioloid type of pro-slavery. The *exceeding* few that would be *real* exceptions, are fast ceasing to be of the Brotherhood at all. It is casting them out as fast as it discovers them, and their own free action for enslaved humanity would itself *work* them out. The vast Brotherhood of the Clergy is in fellowship with the slave system or with its fellow-shippers. If any of its number dare renounce direct fellowship, under the audacious pressure of the abolitionists, they are obliged to counteract it and more, by *indirect* fellowship. They are obliged to succumb to sect and to denomination, and these go all lengths for the great heman Felony. Of this more fully hereafter. We accompany the proceedings with our last week's comments.

The Annual Meeting

Is over. It has been a meeting to "try men's souls." A deep feeling of *soul* seemed to pervade it—to strike, by the blessing of God, a blow for the slave, that would reach the oppressor to the quick. It has been done, in a series of terrible resolutions. The New-Hampshire Anti-Slavery Society has branded the great Body of the American Clergy—for their conspired and fraternal keeping of our unhappy brethren and sisters in slavery—"as a GREAT BROTHERHOOD OF THIEVES." This is a tremendous charge. If it is true it will abide upon their foreheads forever. If it is false, it recoils upon those who make it. Is it true?—We wish community could hear the reasons—arguments, proofs, offered in the meeting to make it out. No man, we think, who admits that any theft is involved in slavery—can hesitate to lay it at the door of the American Clergy. There are exceptions.—These speak for themselves. They are abolitionists. If there be *theft* in stripping a man of his all—the clerical Influence of the country perpetrates it, daily, directly, and *literally*. That Influence causes the enslaved millions to lie in chains. That Influence *effects* this condition of theirs. But for that Influence they would not remain slaves. But for that, slaveholding would have become infamous in the eyes of all the land by this time, since anti-slavery has been *charging* it these ten years. And could not anti-slavery make out its *self-evident* infamy in ten years! Had the great clerical brotherhood borne testimony against it, in behalf of anti-slavery, would not the charge have been triumphantly made out, long ago? If their testimony would have made out the charge, and they have withholden it, are they not responsible for slavery? And if they have not only withholden it—but have volunteered as witnesses *on the other side*—are they not responsible? They *have withholden it*. They have not testified for anti-slavery. They have gone "a cloud of witnesses" on to the stand against it. A cloud in *blackness*, as well as in multitude! They have defended slavery. They have said it was sanctioned by the Bible. They have, as Whittier says, "tortured the pages of the hallowed Bible," to find vindication for a system that would cover with infamy any pagan people under heaven. They wield the moral Influence of the Nation. That Influence enslaves the wretched millions at the South. They wield pulpit—meeting-house—ordained office—Sunday—all the rites of religion—baptism—communion—church, and excommunication,—they wield it all in excuse and defence of the slaveholder, and to strike down anti-slavery in the dust. This is notoriously true. All christendom knows it. They enlist all that is *solemn*—all that is sectarian—all that is *bigoted*—all that is long-faced and "disfigured of face, that it may appear unto men to fast"—all the superstition and all the hypocrisy of the nation,—they enlist it in favor of the "*existing state of things*" in this land;—and that "*state of things*" enslaves a sixth of the people.—But for that they would rise to their feet and be free.

The slave is not stripped by his owner or purchaser, in the sense of the resolution. The purchaser *finds him stripped*. It *finds* him a slave. To be sure the owner robs him daily and hourly—but he *finds* him a *plundered* man. He *finds* him naked of rights. He *finds* him a slave. Who enslaved him? The "Public Sentiment." Who wields it—who forms it—who moulds the public conscience and *oversees* the public religion and morality?—The clergy. They make it a slaveholding religion—They turn a sixth of the people into slaves by it, in a mass. That's the great THEFT. The resolution declares it. It is not intended for the eye of the clergy, but for the eye and the heart of the people, whom they have blinded against the light of anti-slavery truth. Slavery is the nurseling of the clergy. It is their pet. But it is a monstrous nurseling! It has grown to giant bulk and the mother is afraid of it. It scares her—threatens her—and tyrannizes over her. Yet she might lay hold of the dragon and strangle it. But she pampers it. She humors it.—It calls for blood and she feeds it. It calls for sacrifices and she offers them. It cries "give—give," like the grave—and she ransacks the earth for its gratification.

But we have not time. We throw the resolutions, in all their startling nakedness, before the People. More startling things *may* have to be said than these. If so they will be said. Let not pro-slavery delude itself with the *fantasy* that anti-slavery is *mad*. And let not sectarian abolitionists think that by *stopping their Heralds*, and retreating from the storm, they will either alarm the anti-slavery PRESS, or escape their responsibilities.

New-Hampshire Anti-Slavery Society.

At the Seventh Annual meeting of the New-Hampshire Anti-Slavery Society, holden pursuant to public notice, in the Brick Meeting-House in Concord, on Wednesday the second day of June, in the year of our Lord one thousand eight hundred and forty one—

The President, JOSEPH M. HARPER, attending, called the meeting to order. Prayer was offered by brother Henry C. Wright.

On motion of Parker Pillsbury, it was

Voted, That there be a committee of seven to prepare business for the meeting.

Whereupon a nomination was made of the following named persons, who were chosen to constitute said Committee:—Nathaniel P. Rogers, Enoch Mack, Thomas P. Beach, Mary P. Rogers, Parker Pillsbury, Mary Mosses, Benjamin Comings.

On motion of Parker Pillsbury, it was

Voted, That a committee of five be appointed to nominate a list of officers for the ensuing year:—Whereupon, the following persons were chosen to constitute said Committee: Hosea Sawyer, Abraham Folsom, John R. French, Luther Melendy, Moses Sawyer.

Voted, That John Q. Eaton, Henry K. W. Clark, and Stephen S. Foster, be a committee to make out a roll of Delegates attending the meeting.

The Business Committee, by their chairman, reported the following resolution:

1. Resolved, That this society, assembled on its seventh anniversary, acknowledges with gratitude to God the hand of His mercy and faithfulness in enabling so many of us to abide by our principles amid the persecution that has tried our ranks, and the treachery that has thinned them,

This resolution was sustained by a series of remarks by N. P. Rogers, E. Mack, T. P. Beach, E. T. Cummings, P. Pillsbury, S. S. Foster, J. B. Chandler, and unanimously adopted.

The following resolution was offered by the Business Committee, which, on motion, was laid on the table, to be taken up in the afternoon:

2. Resolved, That the principles of the Anti-Slavery enterprize are of God, and like their Author, are eternal and unchangeable, and are to be carried out to the sacrifice, if needful, of religious sect, political party, reputation, property, friendships and life itself; and that as abolitionists, we will throw ourselves on those principles, determined in the strength of God to defend them, and to walk in them until victory shall crown our labors, or death release us from them.

The Committee of Nomination reported the following list of officers for the ensuing year—which report was accepted, and the persons hereafter named duly appointed to the offices attached to their respective names.

President.

JOSEPH M. HARPER, Canterbury.

Vice Presidents.

BENJAMIN CHEEVER, of Portsmouth,
THOMAS P. BEACH, Campton,
DAVID BURROUGHS, Haverhill,
JESSE MERRILL, Franklin,
ENOCH MACK, Dover,
JOHN M. RICHARDSON, Durham,
THEODORE B. MOSES, Somersworth,
JAMES BATCHELLER, Marlborough,
LUTHER MELENDY, Amherst,
BENJAMIN COMINGS, Cornish.

Executive Committee.

NATHANIEL P. ROGERS, of Concord,
GEORGE KENT, do.
JOHN B. CHANDLER, do.
CARLETON HEATH, Bow,
NATHAN FARLEY, Concord,
DAVID MORRILL, Jr., Canterbury,
MOSES SAWYER, Weare,
SAMUEL BURNHAM, Bow,
JOHN R. FRENCH, Concord,
JOSHUA EMERY, Loudon,
JOHN Q. EATON, Weare,
ISAAC WORSTER, Pembroke.
AMOS WOOD, of Concord, *Treasurer*,
ALBE CADY, do. *Rec. Sec'ry*,
PARKER PILLSBURY, do. *Cor. Sec'ry*

Adjourned to two o'clock afternoon.

AFTERNOON SESSION.

President in the Chair.

N. P. Rogers in behalf of the Business Committee, introduced for the consideration of the meeting the following resolution, which was adopted:

3. Resolved, That we are reminded, at our meeting, of the absence of our late beloved sister and most faithful coadjutor MARY CLARK, who has been removed from the anti-slavery service by death,—and that in her removal the friends of the slave have sustained a severe loss, which admonishes us all of our increased weight of service, and of the short time we have to labor.

The resolution laid upon the table in the morning was then taken up for discussion. Brothers T. P. Beach, and H. C. Wright spoke in support of the resolution.

The discussion was then suspended while the meeting

Voted, that *all persons* present, of whatever sentiments, be invited to participate in the deliberations of this meeting.

The discussion of the resolution was continued by brothers Wright, Dodge, Pillsbury, Melendy, Foster and Beach, when, the question being called for, the resolution was passed.

The Business Committee reported the following resolution:

4. Resolved, That the great body of the American Clergy, with all their pretensions to sanctity and to the prerogatives of the christian ministry, stand convicted in their deadly enmity to the anti-slavery movement, and in their inveterate support of the slave system—as a great brotherhood of thieves;—and that it is the solemn duty of abolitionists to brand them with this moral felony before all the people.

Brothers Pillsbury and Rogers spoke to the resolution, when on motion, the meeting adjourned to ½ to 8 o'clock.

EVENING SESSION.

Vice-President E. Mack, in the chair. Prayer by P. Pillsbury. On motion the meeting voted to lay Resolution No. 4. on the table; when the Business Committee introduced the following:

5. Resolved, That the sectarian organizations called Churches, which fellowship the slaveholders, or their apologists as christians, and refuse to bear a faithful public testimony against slavery and its abettors ought not to be recognized as christian churches.

Brothers Rogers, Pillsbury, Wright, and Miss Sanborn from Boston, supported the resolution.—Brothers Charles W. Denison, of New York, and F. P. Tracy, opposed it.

Adjourned to half past 8 o'clock to-morrow morning.

THURSDAY MORNING, half past 8 o'clock.

President in the chair.

Prayer by E. Mack; N. P. Rogers moved to take up for further discussion, Resolution No. 4, which was laid upon the table at the last meeting—Which was voted. N. P. Rogers, Sarah Sanborn, H. C. Wright, Abby Kelley, of Mass., S. S. Foster, T. P. Beach, Eugene Hutchinson, supported the resolution. Miss Kelley proposed as an amendment, the introduction of the words, "according to scripture principle" so as to read "stand convicted according to scripture principles in their deadly enmity to the Anti-Slavery movement &c.," but after a long discussion withdrew it.

On motion the meeting voted, That, when this meeting adjourn to day, it adjourn to meet in this place at ½ past 8 o'clock to morrow morning.—The meeting then adjourned to half past 2 o'clock.

AFTERNOON, half past 2 o'clock.

Vice President E. Mack, in the chair.

Brother T. P. Beach, addressed the Throne of Grace. The General Agent made a statement in regard to the financial concerns of the Society, and was followed by brother Foster, upon the same subject. The meeting then resumed the consideration of the resolution discussed in the morning; which after some further remarks was adopted.

Resolution No. 5, was then taken up which after being amended, was passed as follows:

Resolved, That, the sectarian organizations called churches, which fellowship the slaveholder or his apologist as a christian, and refuse to bear a faithful public testimony against slavery and its abettors ought not to be recognized as christian churches, but universally reprobated as a great fraternity of man-stealers.

The Business Committee introduced the following resolution, which was adopted.

6. Resolved, That the *American Clergy* to a great extent by their determined silence, and indifference in relation to the abrogation of marriage among *three millions* of the people of our country, have proved themselves regardless of the claims of that holy and heaven appointed institution, and dangerous guardians of the morals of the community.—

The resolution was supported by S. S. Foster, Abby Kelly, H. C. Wright, and others, and opposed by *Rev.* John LeBosquet.

N. P. Rogers reported the following:

7. Resolved, That the mass of the American Clergy, with comparatively few exceptions, have by their attitude towards the horrible slave system of the country, which robs a sixth of the people of the Bible, and towards the abolitionists who are laboring to give that book to every family of the earth; give appalling evidence that they have no appreciation of that Holy Book, or of man's need of it to his comfort and salvation.

After some discussion, the resolution passed.

The Business Committee then reported the following, for discussion in the afternoon:

8. Resolved, That the great body of the professed ministers of the gospel in this country, with comparatively few exceptions, have shown, by their fellowship with the slave system of the land, which gives no Sabbath or *rest*, to three millions of the people; and by their hostility to the abolitionists, who are overthrowing that abominable system—that their professed regard for this institution as sacred, is heartless, and hypocritical, and their opinion that humanity needs a weekly Sabbath is a mere pretence.

The meeting then adjourned to eight o'clock in the evening.

EVENING SESSION.

Vice President E. Mack, in the chair.

Prayer by H. C. Wright. Abby Kelley addressed a very large and attentive audience, for upwards of an hour, closing her address, she introduced the following resolution, which was passed by the meeting.

9. Resolved, That freedom in this country, is but a name, and that the privileged classes are bound with the slave, in the deprivation of liberty of speech, of the press, of peaceably assembling, and of the right of petition, and in being robbed of no small portion of their hard earned wealth—and that either full liberty must be extended to all or the laboring population of the North must submit to become the property of their employers.

The meeting then adjourned to half past 8 o'clock to-morrow morning, as before voted.

FRIDAY MORNING.

T. P. Beach, Vice President, took the chair.—Parker Pillsbury addressed the Throne of Grace.

The following amendment having been proposed at the last annual meeting of the society, was now called up and acted on. So that the sixth, and seventh articles of the Constitution as amended, read as follows:

"ARTICLE 6. The annual meeting of the society, shall be holden at such time, and place, in the State as shall have been determined by the society, at the next preceding annual meeting, or as the Board of Managers shall determine and appoint."

"ARTICLE 7. This Constitution may be altered or amended, at any annual meeting of the Society, by a vote of two thirds of the members present."

John B. Chandler, proposed the following as an amendment to the 5th article of the Constitution, which was laid on the table.

The officers of this Society shall be a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee of seven or more, who with the Secretaries and the Treasurer, shall constitute a Board of Managers to represent the society during its recess, five of whom shall constitute a quorum to transact business.

The resolution laid before the meeting at the close of the afternoon meeting of yesterday, was now taken up for discussion. The resolution was supported by N. P. Rogers, H. C. Wright, Abby Kelley, and opposed by Thomas H. Archibald.

S. S. Foster moved as an amendment, that the last clause "and their opinion that humanity needs a weekly Sabbath is a mere pretence," be stricken out.

The amendment was accepted by the meeting.

The resolution then passed as below:

Resolved, That the great body of the professed ministers of the gospel in this country, with comparatively few exceptions have shown, by their fellowship with the slave system of the land, which gives no Sabbath or *rest* to two and a half millions of the people, and by their hostility to the abolitionists who are overthrowing that abominable system, that their professed regard for this institution as sacred, is heartless and hypocritical.

The Business Committee reported the following, which was adopted.

10. Resolved, That the great body of the American people by their horrid practice of slavery, have shown themselves behind all known heathen nations in humanity, and are by false professions, fast bringing christianity and republicanism into disgrace and contempt in the earth.

The Business Committee submitted the following:

11. Resolved, That while an enlightened fidelity to the anti-slavery cause, impels abolitionists to deal plainly, and mospariugly with the pro-slavery clergy, on account of their formidable influence, and hostile position—they regard with admiration, the faithfulness, and the moral courage of the few professed ministers, who have dared, amid the peculiar trials and temptations of their profession, to be true to God and bleeding humanity.

After some discussion upon the resolution, the meeting on motion adjourned to two o'clock.

AFTERNOON.

Met according to adjournment.

Vice President E. Mack, in the chair. S. S. Foster addressed the Throne of Grace.

The discussion upon the resolution, before the meeting at the time of adjournment in the morning, was resumed. The resolution was supported by brothers Rogers, Beach, Wright, Batcheller, and Abby Kelley: Opposed by Foster, Chandler, and Abigail Folsom, but finally passed.

Parker Pillsbury in behalf of the Business Committee, submitted the following:

12. Resolved, That the great body of the American clergy by their acquiescence in the slave system, which drags woman from the *appropriate sphere* of humanity, and degrades her to a beast of field burden, and by their hostility to the anti-slavery movement, which would restore her to the ranks of humanity, show not only the deepest disrespect for woman as such, but a want of all respect for humanity, and evince a religion that savors more of Mahometanism than of christianity.

The resolution having been supported by H. C. Wright, Abby Kelley, and Sarah C. Sanborn, was adopted.

Parker Pillsbury submitted the following, which was passed by the meeting:

13. Resolved, That the sincere thanks of this Society be given to the generous individuals, who came to the rescue of the Herald of Freedom, and by the purchase of a Press and Type for its use enabled it to continue its warfare on the oppression in our country.

The Business Committee reported as follows, which after discussion, were adopted.

14. Resolved, That this Society entertains unabated and unshaken confidence in the fidelity and integrity of their Treasurer and Agents, notwithstanding the malignant assaults upon them, by the emissaries of new-organization.

15. Resolved, That the subscription list of the Herald of Freedom is earnestly recommended to the attention of the friends of the slave, who are hereby reminded, that its indefatigable and disinterested printer has no assurance of any compensation for his labors, or of his daily support, unless it may arise from the subscriptions.

16. Resolved, That protracted meetings, and revivals of religion, from which the claims of the enslaved, are excluded—or which would be hindered or interrupted by the agitation of the claims of bleeding humanity, are spurious in their character, and pernicious to the cause of christianity—and we entreat abolitionists to give them no countenance by attendance or otherwise, but to bear a faithful testimony against them.

17. Resolved, That the credit which has been awarded by abolitionists to the government of Great Britain for the abolition of their West India slavery, was undeserved and wholly misplaced, the boasted British emancipation Act, having been little better than an attempt on the part of Parliament to continue slavery under the name of apprenticeship six years longer to the Islands—and a plundering of a hundred millions of dollars from their starving laborers at home, as a present to the slaveholder, when they could no longer preserve him his infernal slave power against the aroused humanity of the British People.

On motion, adjourned to eight o'clock in the evening.

FRIDAY EVENING.

Prayer by Amos Wood.

After a series of remark upon the atrocities of slavery by H. C. Wright, the following resolution was read by Abby Kelley, and supported at considerable length in a strain of cogent reasoning, eloquence and pathos which so much distinguish the mover, and was adopted by a numerous congregation with few dissenting voices.

Whereas prejudice against our colored population is the consequence of the degradation to which they have been reduced, and in which they are still held by their oppressors; therefore,

Resolved, That those who indulge this wicked feeling are guilty of the double crime of insult added to injury—of despising the victims of their own atrocities.

The business of the meeting being completed, it was, on motion,

Voted, That the thanks of the Society be respectfully and cordially tendered to the Proprietors of the House in which it has by their kindness and liberality been indulged in holding its deliberations and transacting its business during the present session.

Voted, That the proceedings of the meeting be signed by the President and Secretaries, and published in the Herald of Freedom.

Adjourned without day.

JOSEPH M. HARPER, President.

ALBE CADY, Rec. Secretary.

H. K. W. CLARKE, Assist. Secretary.

ROLL OF MEMBERS.

Dover—Enoch Mack, Hosea Sawyer, Alfred I. Sawyer, Abigail L. Folsom, Abraham Folsom.

Campton—T. P. Beach, Davis Baker, David Bartlett, jr.

Concord—Parker Pillsbury, Nathan Farley, Peter Clark, Albe Cady, Louisa W. Wood, Sarah H. Pillsbury, Amos Wood, Nathan G. Spiller, Josiah Spiller, Elizabeth J. Berry, Sarah Spiller, Sarah Hall, John B. Chandler, Esther W. Currier, N. P. Rogers, Frances F. Rogers, Caroline T. Farrand, Alma J. Herbert, Abigail Kelley, Sarah Foster, E. A. Cady, Mary P. Rogers, John R. French, Mary A. French, Maria Eastman, Sarah Lewis, Ann Bracket, Hazen Walker, Betsy Clark.

Cornish—Benjamin Comings.

Pittsfield—Joseph Harvey, Moses L. Sargent, James McCrillis, Eliza B. McCrillis.

Pembroke—Isaac Worster, John Yuran, Edward F. Abbot, Julia Worster, Daniel Flagg.

Somersworth—Benjamin Breed, Joana Moody, Almira C. Doughty, Abby C. Walker, Mary Moses, Harriet Hobbs, Ann N. Abbott.

Bow—Samuel Burnham, Carlton Heath.

Weare—Moses Sawyer, Zacheus Gove, Amos Redlon, J. Q. Eaton, Jacob E. Johnson, Mary G Hanson, Judith S. Hanson, Mary J. Chase, Amos Chase, Charles T. Hanson, Lewis Bartlett, Lewis F. Eaton, Eliza Buxton, Mary P. Gove, Martha B. Hoag, Abby H. Gove, William H. Gove, J. F. Eaton, Cassan D. Eaton, Mary Peaslee, Jane Eaton.

Henniker—Oliver Pillsbury, Anna S. Pillsbury.

Loudon.—Persis Seavey, Sophia Rowel, Eliza E. Emery, True Brown, Wm. Emery, Joshua Emery.

Chester—Benjamin Sargent.

Plymouth—Samuel Rogers, Eliza A. Rogers.

Franklin—Masa H. Morey, Jesse Merrill, Sally Merrill.

Raymond—David Paige.

Boscawen—D. P. Kimball, Joseph C. Baker, Wm. Temple.

Littleton—Nat Allen, Almira Allen, Edmund Carlton, Mary H. Carlton.

Exeter—Mary H. B. Smith.

Bradford—Mary P. Chase, Freeman Brockway, Benjamin Farrington, Nancy Bracket, Hannah T. Brockway.

Francestown, Willard Everett.

Marlborough—Mary E. Carter, Charles Batcheller, James Batcheller.

Canterbury—Asa Foster, Robert S. Morril, David Morrill jr., S. S. Foster.

Groton—Edmund T. Cummings.

Amherst—Luther Melendy, Lucinda Melendy.

New Boston—Elsaphon Dodge.

Milford—Eugene Hutchinson jr., Charles A. Burns, John Burns, Susan D. Burns.

Haverhill—Joanna Carlton.

Hancock—David Wood, Almeda Y. Boutelle. David Boutelle.

Deerfield—Wm. T. Smith jr., David A. Smith.

New Ipswich—Elisha L. Hammond, Eliza P. Hammond.

Hebron—Elijah Noyes.

Hanover—H. K. W. Clark.

Salisbury—John Burden.

Haverhill Mass.—Matilda G. Webster.

Millbury Mass.—Abby Kelley.

Dorchester, Mass.—Abbey H. Folsom.

Boston Mass.—Sarah C. Sanborn.

Philadelphia—Henry C. Wright.

COMMUNICATIONS.

CONCORD, June 7, 1841.

Daring, Reckless, Insane Meeting.

Dear Brother: At the Anti-Slavery Convention last week—the American Clergy, as a body, *with individual exceptions*, were denounced "as regardless of the claims of the holy and Heaven-appointed institution of marriage"—"as dangerous guardians of the morals of the community;" "as having no appreciation of the Holy Bible;" "as heartless and hypocritical in their professed regard for a weekly Sabbath;" "as showing the deepest disrespect for woman as such, and a want of all respect for humanity;" "as evincing a religion that savors more of Mahometanism than of christianity;" "as deadly enemies of anti-slavery, and inveterate supporters of the slave system;" "as *a* GREAT BROTHERHOOD OF THIEVES." "Not *true*" exclaims one—"Daring, reckless, in bad taste, unjust, insane;" say others, "A pack of liars and fools"—said Reverend John Le Bosquet to the convention. Let us see.

"NOT TRUE"! Is the slave system, a system of *theft?* Does it annihilate marriage, the bible, the Sabbath, humanity, the moral government of God? Does it exist by concubinage and polygamy? Is this system of *theft*, concubinage and heathenism, sustained by the *religion* of the country? Is this religion headed and conducted by the *clergy* of the country? Then are our denunciations true. That slavery is the "highest kind of theft," that this system of theft is supported by the religion of the country; and that this thieving religion is managed by the clergy—will not be disputed by any that know the history of slavery. The clergy themselves *feel* it to be true, if they do not *say* it.

"DARING"! Anti-Slavery is daring. Its main hope of success is in being so daring as to overawe and paralyze the enemy. Slavery is daring. It has paralyzed and confounded the nation by its audacity. The moral sense of the nation is awe-struck and completely paralyzed, by its desperate and daring acts. Reason, conscience—the whole mind of the nation, is struck dumb—and gazes in mute wonderment at the doings of slavery—in despair of offering any effectual resistance to such a desperate and daring monster. Slavery, not content to lay humanity a victim on the altar, boldly assaults the Almighty, and brings Divinity under the auction hammer. The utmost moral daring should characterize our onset upon such a fiend—or universal being must be immolated. We ask no quarter, and will give none, in this contest. Slavery, or Anti-Slavery must DIE.

"*Rampant, Reckless.*" Anti-Slavery is rampant and reckless; and must be. She is the daughter of recklessness. Anti-Slavery had a rampant and reckless foe to deal with. Slavery is rampant, defying all rules of God and man—striding up and down the land—not heeding on whose crushed and quivering heart she plants her iron heel; and we must be rampant in hunting her down. We cant run her down by rule and compass. In defiance of all pro slavery common sense and prudence, we must rush upon the demon in the citadel of her strength, and confound her by our recklessness. We wish to be rampant and reckless in such a contest—provided, always, we keep in the bounds of *truth*.

"*Unjust!*" Slavery is the essence of injustice. It is impossible to be unjust to it. No picture of it however colored, can equal the reality. Anti-Slavery cant be unjust to slaveholders, or their abettors. Talk of injustice to a *man-thief!* To those who make merchandise of the image of God! Who buy and sell God, in his likeness! It is impossible. Say what you will of them, or of any that countenance and sustain them, you cannot do them injustice. "Foes to God and man"—"*a brotherhood of thieves*"—is the least and mildest that can be said of them. Especially of those who spread the sanction of christianity over slavery.

"*In bad taste.*" Anti Slavery itself is bad taste. It is the child of bad taste. It has grown up in bad taste. Every thing about it; its form, features expression; its spirit, speech and gate; are in bad taste—in the eye of a pro-slavery literature, and a slaveholding religion. Slavery cant be hunted down in good taste. We can't rush to the help of humanity, crushed and agonizing in the folds of slavery, in good taste. Humanity can't be rescued from under the auction hammer in good taste. We cant fly to aid the frenzied mother as she sees her babe devoured by slavery—according to rules of good rhetoric. Oh, NO! We cant hunt this foe to God and man, in good taste. Good taste want made for Anti-Slavery. We might as well attempt to rescue ourselves, and those we love from the devouring flames, in good taste.

"*Insane.*" Anti-Slavery is, and must be insane in the opinion of pro-slavery sanity. Her spirit, her look, her speech, her action, must savor of wildness, disorder, and madness. I wonder not, that this nation, from the beginning, has looked upon anti-slavery as stark, staring madness. For slavery had struck down reason from her throne—aye, had cast down conscience and God, throughout this entire nation. Slavery had struck the nation with paralysis. Intellect was palsied, conscience benumbed, humanity slain. The nation, crushed in the folds of slavery, lay drooling and moaning like a helpless idiot; or raved, in its wildness and madness, like an excited maniac. No wonder Anti-Slavery is insanity in the eye of such a nation. Sanity is despair, is perdition here. We wish to be—we *will* be insane—mad—raving, in the view of pro-slavery sanity. It is Humanity's *last hope*. But the judgment of insanity, pronounced upon anti-slavery by this nation, will be reversed in the chancery of Heaven. It will be reversed on earth. The slave has already reversed it. The nation will, one day, be swift to reverse it.

"*Opposed to the christian church and ministry. Infidels, Blasphemers.*" Anti-Slavery is and must be a blasphemer, an infidel, a deadly foe to the church and ministry—*in the estimation of a pro-slavery religion.* Christianity was Atheism, in the view of Heathenism. We ought to wish to be counted infidels and blasphemers, in the estimation of slave-holding and pro-slavery religionists. To Jews, Jesus was a blasphemer. To Idolaters, christians were Atheists. So to slaveholders and their apologists, abolitionists ought to be, and will be, blasphemers and Infidels. To a pro slavery church and ministry, we wish to appear in the attitude of unrelenting and eternal hostility to church and ministry. Anti-Slavery denies the divinity of slavery and refuses homage to the bloody moloch. Of course, it is Atheism. As Anti-Slavery, we withhold all fellowship from a pro slavery religion—of course we are infidels and atheists in the opinion of such a religion. We denounce a pro slavery church and clergy as a "brotherhood of thieves" and "brand them with this moral felony before all the people." Of course, in their view, we are infidels, and seek to destroy the church and ministry. We do seek to destroy a pro-slavery church and ministry—as "the synagogue of satan"—"*a den of thieves.*"

"*Excite their hatred and contempt.*" Anti-Slavery may provoke hatred—but never contempt. Whether true or false, it is above contempt. As anti slavery, we wish to be hated by all that is pro-slavery. We have no wish to *conciliate* slaveholders or their abettors. We cant conciliate them, without treachery to God and the oppressed. Anti-Slavery and pro-slavery can never be friends. They are at deadly and eternal feud, and one must die. It is the vocation of Anti-Slavery, to stir up the wrath of Slavery. It is the calling of abolitionists to render themselves worthy the hatred of slaveholders and their abettors—and to array against themselves in malignant hostility, all the pro slavery influence of the country. For "if we would be the friends of God we must be the enemies of the world;" if we would be loved by God, we must be hated by the world—If we would be the friend of the oppressed, we must be enemies of the oppressor. Nothing can reconcile us—but repentance on his part, or treachery on ours. We wish therefore, to be hated with a perfect hatred, by all that is pro slavery.

Let the oppressed and the God of the oppressed, judge who are false, rampant, reckless, unjust, in bad taste, insane, infidels and blasphemers—a pro slavery clergy, or we, who brand them as moral felons—as "A BROTHERHOOD OF THIEVES." The death of slavery, will decide this question.

CHARLES W. DENISON, AND THE BAPTIST TRIENNIAL CONVENTION. C. W. Denison was present at our meeting. Allusion was made to the Baptist Convention, recently held in Baltimore. He admitted that he and Nathaniel Colver, were members of that convention; That the convention chose a THIEF to preside over its deliberations; a THIEF to preach the convention sermon, and called on a THIEF to pray, as they were about to choose the Missionary Board. He admitted that he and N. Colver, joined that convention, composed, in part, of KNOWN THIEVES, and having a known *thief* for President—to devise ways and means to christianize the heathen. He said that he never should have joined it, had there been as many *sheep* thieves in it, as there were *man*-thieves. Thus showing a greater horror of *sheep* thieves, than of *man*-thieves. C. W. Denison, and N. Colver—joining in convention with THIEVES, to devise means to send the gospel to the heathen! And professing to be abolitionists! Had Reverend Doctor Johnson, the THIEF, who *preached*, and Reverend Doctor Fuller, the THIEF, who *prayed*, held their wives and children, as slaves—would brothers Colver, and Denison, have set in that convention with them!

ELDER DAVIS, OF GEORGIA. He came to Boston, Anniversary week, to prove to the clergy of New England, there assembled, that slavery was a Bible institution. They flocked to hear him. He avowed himself owner of 30 slaves. There the New-England clergy set, for hours, to hear that monster plead for the annihilation of marriage, of the Bible, of the moral government of God, for concubinage, polygamy, and all the abominations that make up slavery.—They hear and applaud Elder Davis, but pretend to be filled with holy horror, at the idea of such atrocious sentiments, being advocated by Abner Kneeland, and Fanny Wright. This same THIEF was invited to preach in the Baptist Church, on Bowdoin square, in Boston, the next Sabbath; and that church, that invites a *man-thief* into its pulpit to preach, is fellowshipped by all the Baptist churches and ministers of Boston—not excepting *Elder* Colver, and his abolition church—as a *christian* church! So our system of theft, is sustained by the *religion* of the country—and that religion is conducted by the *clergy* of the country. C. W. Denison admitted all the facts—but tried to palliate the guilt. The Methodist, Presbyterian, and Congregational Denominations are not a whit behind the Baptist, in their support of this system of all crimes.

This has been an interesting convention.—The resolutions mean something. You have got a text for the coming year. "A BROTHERHOOD OF THIEVES." Preach upon it loud and frequent. You will hit none but the guilty. Them you ought to hit.

H. C. WRIGHT.

For the Herald of Freedom.

True Liberty.

[Written on hearing Abby Kelley's delineation of true liberty, contrasted with that mockery of it which now characterizes the American people.]

In all things that have beauty, there is nothing more comely than Liberty.—Milton.

FREEDOM! 'twas ever a rallying word,
From the proud Saxon line to the Tartar horde,
From the chief on the throne to the serf in his stall,
From infancy's swathing to age's dark pall;
Thy charm stays the rigor of manhood's stern might—
True Liberty's watch-word is "*God and the right!*"

Time *was*, when our statesmen responded the call—
When truth was re-echoed from pulpit to hall—
Not as now in a whisper, to falsehood allied—
Priest and Levite array'd on foul robbery's side;
Time *is*, when with light shed abroad o'er the land,
A reproach to the world, and a bye-word, we stand.

In the morning was light, mid obscurity's gloom—
At noon-tide is darkness, as that of the tomb;
The "sepulchre whited" is fair to the view—
But within "all uncleanness," the charnel-house through;
Time *was*, when the holiest of rights was allow'd—
Time *is*, when our necks to oppression are bow'd.

At thy name, sainted Freedom, the despot turns pale—
Thy power "breaks the idols in temple of Baal";
Unfetters the soul from long bondage to sin—
To notes of sweet peace changes war's horrid din;
Redeems the enslav'd from oppression's fell sway,
And pours on the mind the effulgence of day.

"As Jerusalem comely," fair Liberty dwells—
Not an anchoress, mur'd in recluse solemn cells;
Not in palace of splendor her trophies are found—
Her triumphs are ever within and around;
True freeman is he whom the truth disinthralls—
True liberty that which the soul never palls.

Who loves its pure light must be first wise and good—
By the truthful alone are its charms understood;
To *license* unbounded, with *others*, it turns,
And on altars unhallow'd the baleful fire burns;
The flame must be kindled afresh at the skies,
Or its incense will never in purity rise.

The great ones of earth, and the heroes of war,
May chaunt loud its praises, and shout its hurrah!
But the goddess of Freedom delights not in strife—
To live in earth's pomp is not Liberty's life;
With "the meek," who "inherit the earth," is her home—
From the pure and true-hearted she never will roam.

G. K.

For the Herald of Freedom.

New-Hampshire.

Deceived—betrayed—the people are betrayed!
What with the scheming politician's wiles,
And heartless priest's self-serving perfidy,
The people are betrayed, abused, devoured.
A remnant only hath escaped the guile,
The circl'ing, crushing folds, the deadly fangs
Of these Constrictors, spiritual Boas.
A people more in love of Freedom, than
The dwellers on these Granite Hills, lives not—
Nor more in love of Heaven's pure gospel-truth.
But these deceivers set before the people,
Slavery for Freedom—deeds of Darkness
For works of Light: with hellish sorcery
They gloss the bloody iron chains of Bondage
To semblance of the wreaths of Liberty;
And charm the people to embrace and put
Them on in very zeal for Freedom.
They throw around the master-piece of Hell's
Invention, counterfeited drapery
Of Heaven, and invest it with the robe
And sword of State, and bid the people do
It worship—setting it above the throne
Of God, to be revered as Absolute;

And God to be obeyed as far as they
May serve him and not prove disloyal to
The Fiend, the Monster, offspring of joint Hell
And Earth!

Arise, ye free! Ye undevoured, arise!
And testify against these Sorceries!
Ye, who are free by knowledge of the Truth—
Men, Women, Children! spread abroad the truth
Whose brightness shall consume the reigning Fiend
Subsisting in the force of chains and scourges!
That Truth, which gives the slave, in iron bound,
His liberty, in limb and heart and soul,
Shall free this people from the Sorcerers' control.

HARP OF THE NORTHERN HILLS.

For the Herald of Freedom.

Isaiah: 58.

Cry aloud and not spare
Let the sound of thy warning
Be heard near and far,
For judgment is coming:
Fear not to declare the sin and transgression
Of my people, saith God, who live by oppression.

Ye may pray, ye may fast,
Ye may bow down the head
Like a rush at the blast,
And let sackcloth be spread;
But God will not hear while ye smite with the hand
And forget the oppressions that are done in the land.

In the day of your fast
Ye do rob, saith the Lord,
And thy brother is tasked
Without a reward—
Ye have fastened the yoke, his rights ye have spurned,
And from your own flesh, your face ye have turned.

O where are the watchmen
Who ought to proclaim,
The sins of the nation,
Without fear or shame?
The watchmen, where are they? Say where do they keep?
On the ramparts of Zion, *asleep! fast asleep!*

L.

L....., 1841.

CONCORD: JUNE 11, 1841.

Old Organization

Lives and is immortal. It has had no such triumphant anniversary since its formation in New-Hampshire as the one just past. The Society is purified of the Reverends, the Honorables, and the Military Chieftains. It is made up pretty much now of mere men and women, and with such the claims of humanity are paramountly strong. They won't new organize so long as their brethren and sisters are in slavery. We have never attended an anti-slavery meeting where such deep feeling and harmony of soul prevailed. We had no strangers of distinction to entertain idle crowds by their eloquent speaking. Henry C. Wright was with us, but we scarcely reckon him a stranger. Abby Kelley took part in two days of our sittings, and made powerful public addresses two evenings. Curiosity came in to hear a woman, and perhaps to scoff at her departure from her "sphere." What they thought of her sphere when she held them silent and breathless, as she depicted the national degeneracy in its estimation of liberty,—or exposed the baseness and criminality of our prejudice against the colored people, we have not learned. That some got a lesson they cannot forget, we think. Sarah Sanborn, of Massachusetts, a Moral Reform lecturer was present and spoke occasionally with great good sense and understanding. She has endeavored to lecture to the people here, but the clergy discountenanced it, and the Moral Reform Society, under clerical influence and control, we understand have taken no pains to afford her opportunity. The clergy, by the bye, have discountenanced the popular Temperance meetings started here some time since, and they are given up. It makes the clergy popular no doubt, with the rum sellers and profligates. But the poor creatures will reproach them for it hereafter.

We have not learned what New Organization has done. It is said that Pro-Slavery and that have coalesced, and formed the *contingent* Society of which we had the prospectus some time ago. They made out to get the *half quintal* of clergymen—the 50 Divines. Provided they could get that number, it will be remembered, they were to organize and do their *solemn duty*.—Otherwise that *solemn duty* was to go undone. The 50 ministers would make it safe and keep it under clerical control. Of course they will do nothing.—The end they are after is answered by the formation of the Society. It is to shield the congregational church and clergy from the charge of pro-slavery. It only proves them guilty. Why have they defered joining an anti-slavery society these seven years? And why do they join one now?

Colonization has thrust up its serpent head again, and the crafty Pinney has been here playing the moral Syphax. The Reverend Daniel J. Noyes had His Excellency up in his polished pulpit. He let him preach Sunday, in the day time, so as to prepare the deluded congregation for his colonization virus in the evening. They heard him preach and pray, in all *solemness*, side by side with a settled minister, and he a governor to boot. How they must have longed to get "the niggers" all transplanted—and how their *pious* souls have yearned for the *cause of missions* and the like, as that emissary of the Enemy of Mankind was fomenting the diabolical prejudice which has contrived that oblivious depositary to send our colored brother to—to get him out of the world. "If we love not our brother whom we have seen, how can we love God," &c.

We understand the *Reverend* Charles W. Denison preached on Democracy before New-Organization. We have made no inquiry and heard no report of his *discourse*. It was no doubt *solemn* and *affecting*. Politics is a *solemn* theme.

There has been an unusual throng of ministers about town the past week, according to the Congregational Journal. Nearly 100—and in a state of harmonious "brotherhood." Brother Henry Wood, of the Journal attributes it in part to their standing aloof from the "exciting subjects of the day."—They do stand aloof from them to a horrible extent, and we are amazed that brother Wood should speak of it thus approvingly—notwithstanding he is a professed *pastor* and the editor of a Sect. We are amazed at it, for Henry Wood cannot be blind to the position of these men—that it is one of recreancy to the cause of Christ and the interests of his Kingdom. Did Christ and his disciples stand aloof from the exciting subjects of their day? Did the Apostles? Did Paul? Did they not "turn the world up side down?" The Pharisees stood aloof—and they stand aloof now. Brother Wood speaks of the toleration extended by the brotherhood to those of their number infected with fanaticism,—with anti-slavery perhaps he means. "They are allowed to have their *ism*" he says, "to their hearts' content." This is profound condescension and graciousness in the Brotherhood, "*to allow*" a man "his *ism* to his heart's content." Allow it! Do they call it *allowance* to let a man have liberty of conscience! Verily, they so esteem it—and verily, moreover, no man among them *can have it*. They persecute him with all the virulence of the Inquisition. Brother Wood speaks of the "vocabulary of billingsgate being exhausted against them," &c. If he means to charge the anti-slavery society here, he would do well, we think, to charge *explicitly*. Insinuation is not Christian-like. He *may* mean Abolitionists, or Temperance men, or Moral Reformers, or the advocates of Peace. We think of no others who find any fault with the clergy. Every body else speaks well of them. They will hold on their even tenor—says brother Wood. So they will, if they can. No tenor is *evener* than theirs will be, if they can have their way. How unlike those of old, whose successors they pretend to be!—They were agitators. The clergy had a pastoral convention. Its character may be gathered from the questions to be answered by it next year. 1st. Whether exparte councils are admissible? 2d. Are modern geological theories consistent with the Mosaic account of the creation?—Quere,—Do they doubt it? It is a *solemn inquiry* for New Hampshire Divinity, when the land is ripening for Judgment! 3d. Is the system of agencies now practiced by the large benevolent associations compatible with the permanent interests of the church? In other words—will it do to have any body before the people in the pulpit but the *clergy*? We tell them it won't do.

These are the questions which our "Brotherhood" are to *worry* their *solemn* minds about the coming year, while Christ is sold at auction by their fellow clergy, and Christianity driven from the land by a wholesale system of Human Slavery. These are the New-*Hampshire* Clergy!!

Milford Anti-Slavery Society.

We give below their spirited and thoroughgoing resolves. Our Reverend brother Warner, bright and active as he is, and terrible as pulpit influence is over the conscientious spirit, has not been able to blast Milford abolitionism with his clerical mildew. He has tried to new-organize it—but it is not of a type that will submit to that kind of operation. We are ashamed of brother Warner. He knows better, and God made him with a spirit too sensitive of liberty, and a mind too clear to see its value, for the ignoble part his "black coat" has deluded him to take. That "coat" may yet cost him his soul. We counsel him to take it off, "if it offend him" thus. "It is better to enter into life" without clerical dignity, than with pulpit, and ministerial garb "to be cast into hell." Brother Warner was once an abolitionist. He could once freely work with men, who, without having altered a particle in principle, are now abandoned by him, and the anti-slavery cause is sought to be new-organized, merely because they are obliged by their old principles to push the anti-slavery movement to the overthrow of *opposing* sect and clergy. He could once act with Garrison But he can't act with him now. And why? Because he did not foresee (or Garrison either perhaps) where the principles they both espoused would lead them, amid the enmities Anti-Slavery was to arouse in the country. Garrison abides by his principles—brother Warner abandons his, and abides by his profession. He forsakes his principles for his '*coat*.'

But he can't, we trust, paralyse the free abolitionism of beautiful Milford. May the Lord fortify those brave hearts with His spirit. Their Annual Report we have received, but have not room for this week. New-Organization will not probably show its ominous visage among them again. St. Clair is to go, we have heard, to Vermont, to plunder credulity of its money among the Green Mountains, for a season. He is as moveable as slave argriculture—and more so—for no soil can yield more than *one* crop to his husbandry. We are not sorry he has overrun New-Hampshire. He has done more in one season to prove New-Organization to their *senses* than we could in five years to show it to their understandings.

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The Fourth Annual Meeting of the Milford Anti-Slavery Society was holden at the Baptist meeting-house, May 14—and was called to order by the Vice President, and opened with prayer by Rev. Mr. Richardson. On motion the Secretary's report was read, and after a long discussion, it was moved by Frederic Crosby, that it be laid on the table in order to give him an opportunity to make a motion—which was granted. He then moved that the 2d Article of the Constitution, which makes the Society auxiliary to the New-Hampshire Anti-Slavery Society, be repealed. Rejected by a very large majority, three only voting for the repeal.

The following were chosen officers for the ensuing year:

S. K. LIVERMORE, *President*,
BENJAMIN GOODEN, *Vice-President*,
LEONARD CHASE, *Secretary*,
FREDERIC BENDEN, *Treasurer*.

At an adjourned meeting, May 24, the following resolutions were adopted, as also the report. S. K. Livermore, Esq., dissented from the report.

RESOLUTIONS.

1. Resolved, That the measures adopted and carried out by the New-Hampshire Anti-Slavery Society, the past year, for the emancipation of the slave, have been attended with signal blessings at which every true friend of the Cause should rejoice.

2. Resolved, That the Herald of Freedom is in the hands of the faithful, and there we wish it to remain.

3. Resolved, That we cordially approve of the course of the talented and devoted Editor of the Herald of Freedom, as wisely calculated to overthrow slavery as it exists at the South, and the no less wicked slavery of sectarianism, its main support at the North.

4. Resolved, That much praise is due our agents for their zeal in the discharge of the State debt, and faithful labor in the advancement of the anti-slavery cause.

5. Resolved, That the signs of of times are ominous of good to the true anti-slavery enterprise, and promises success to the "*old*" veterans, in clearing the field of pseudo abolitionism.

6. Resolved, That we regard the charge made by F. F. Tracy, against S. S. Foster, of embezzling the Society's money &c., as *false, unchristian, and designed* to injure his character as an abolitionist.

7. Resolved, That the cry of Infidelity, no-governmentism, woman's rights, &c., banded about by *newterizationists*, is designed to mislead the unstable.

8. Resolved, That as abolitionists, we have nothing to do with sects and creeds, or the peculiar views of men; but all of whatever name, who are true friends of the anti-slavery cause, we hail as brethren and co-laborers.

9. Resolved, That the disaffection and consequent disunion which has been produced, is founded in *envy*, is basely hypocritical, and a betrayal of the cause of the slave.

10. Resolved, That we heartily approve of the missionary operations of H. Wilson among the self-emancipated slaves in Canada, and cheerfully commend him for support, to all the friends of truth, not as an *Anti-Slavery*, but a *Missionary* work.

LEONARD CHASE, *Secretary*.

From the Liberator.

World's Convention.

A meeting of the friends of universal reform, convened from various parts of New-England, was held in the Chardon-Street Chapel, Boston, May 26, 1841, for the purpose of considering the utility of calling a WORLD'S CONVENTION, in relation to the RIGHTS OF MAN. On motion of Henry C. Wright, William Lloyd Garrison, of Boston was chosen chairman, and Nathaniel P. Rogers, of Concord, N. H., secretary.

The following resolution was then moved by H. C. Wright, and, after a brief discussion, unanimously adopted:

Resolved, That a committee of twelve be appointed, with power to increase their number at discretion, to call a WORLD'S CONVENTION, to consider the subject of Human Rights in all its bearings—what they are—the present condition of mankind in respect to them—the causes of their violation—and the means of their restoration and protection.

Voted, That a committee of five be appointed to nominate the above committee, and report at an adjourned meeting of the Convention—as follows:

Nathaniel H. Whiting, Wm. Lloyd Garrison, Rodney French, Charles C. Burleigh, John Allen.

Voted to adjourn to 8 o'clock to-morrow morning, at this place.

THURSDAY MORNING.

The Convention met, according to adjournment, and was addressed by H. C. Wright, N. P. Rogers, and others, in reference to its sublime object.

The nominating committee reported the following names of the Committee to call the World's Convention:

Wm. Lloyd Garrison,	Nathaniel P. Rogers,
Lydia Maria Child,	Maria W. Chapman,
Robert Purvis,	Wendell Phillips,
Lucretia Mott,	Henry C. Wright,
Samuel J. May,	William Bassett,
Edmund Quincy,	Charles C. Burleigh.

The report was adopted unanimously.

Voted, That the Committee just appointed be requested to call a meeting of this Convention at such time and place as they may see proper, to hear a report of their doings.

Adjourned *sine die*.

WM. LLOYD GARRISON, *Chairman*.
N. P. ROGERS, *Sec'ry*.

Afflictive Homicide.—A young man lately committed to the jail of Rockingham Co., Va., charged with the murder of his father, has been tried by an examining court in Harrisburg, and acquitted. The Register says, "This horrible affair, the killing of a father by his son, was the result of a druken frolic, in which father, mother, and son were all engaged. The father, it appears, made an attack upon the son, who repelled the assault by striking a blow with a hoe which stove in his parent's skull and laid him dead at his feet. The young man has been acquitted by the laws of his country, but remorse and anguish must and will torture his spirit while life, and thought, and being last.

To the Friends of the Herald of Freedom.

Five months have now elapsed since the Herald has been in the hands of the New-Hampshire Anti-Slavery Society. The average issue during that time has been about 1000 copies per week. From the 9th of January, (the time the Society took charge of the paper,) to the 9th of June,

The receipts accruing from the subscriptions were	$374 61
By Donations,	$30 00
Total of receipts,	$404 61
Paid out during same time, for rent, paper, ink, assistance in printing office, &c.,	$363 37
And there are remaining unsettled debts to the amount of about	$30 00
Total of expenditures,	$393 37

When the new arrangement was first instituted, a call was made upon the friends of the establishment to rally for its support. That call was gallantly answered—and a Press and Type, and two hundred and fifty new subscribers came to our aid. But there was only one effort put forth, and the advances of our mighty movement for the five months has recorded *discontinuances* sufficient to balance these additions, so that the subscription list stands as to numbers, where it did when we commenced. The effort to obtain new subscriptions was not followed up—because the Board of Managers deemed it most advisable to bring all the energies of the Society for the past few months into the work of abolishing the "Old Debt," which had so long crippled its movements,—that it might after that bestow the more time and labor upon the Herald of Freedom. The "Old Debt" is in the way of final settlement, and I had supposed that at the Annual Meeting something would be done for the Herald, which in my apprehension is not the least among our anti-slavery instrumentalities. But the Business Committee at the Anniversary seemed to judge otherwise; and the subject was not brought before the Society, or alluded to at all, until the afternoon of the third day, when most of our friends had left for their homes, and the audience was made up principally of members of the New-Hampshire Legislature, who could not be supposed to sympathise very deeply with our little despised establishment, in its poverty. But let that go. We can't stop to look back in these times. The counsel and united action of the goodly number of warm-hearted friends that were then gathered from all parts of the State is lost, and our only alternative is to come to you through the columns of the Herald itself, as it shall on its weekly visit seek out your free and happy homes among the hills.

BRETHREN, what will you do for the Herald of Freedom? We ask not you assistance now, in order to be enabled to *continue its publication*. The present subscription warrants that. If you will but continue the aid which has thus far been found sufficient to meet the outlays of the office—and God in His good providence shall continue to me the use of my free limbs, the Herald of Freedom will be printed. And not only shall I be happy in being thus permitted to labor in rescuing my brother from the fangs of the "Great Brotherhood of Thieves," but proud to aid in any humble degree in bearing aloft one of the van banners of freedom's enfranchised host No, there is no danger of the Herald of Freedom's stopping,—but what is of vital importance to the cause of truth and righteousness at this time is to give it a WIDER CIRCULATION. It now has treble the reading of any other paper in the State and is exerting a healthy influence throughout all our borders. Let its circulation be increased, and its influence will be felt in a due ratio. It should go into every hamlet, and hold weekly converse in every cottage in our State. All that hinders us from sending it thus, is the lack of pecuniary ability. The door is wide open. It is not a paper that goes a begging for *readers*—but on the contrary is every where sought out. If we had the means we could circulate almost an unlimited number.

Does not enlightened policy and that economy which would prompt us to push on to speedy consumation our anti-slavery labors, call upon us to make liberal outlays at this interesting stage of our enterprise to give *general circulation to the faithful Herald?* We all know its character. Is it not just the paper we need—and every way calculated to do valiant battle for the right, in these days of universal shuffling and corruption? It is the leaven of truth, which if generally diffused into the minds of the community, will effervesce and work, until the human heart shall throw off the prejudice and the pride and the brutality which are enslaving a portion of our equal, common humanity. Let it then scatter broad-cast the great principles of truth and equity for which we are waring, until "they shall become foundation principles and a part indestructible of the public soul." Every Herald of Freedom is a moral Sampson. Then let us send abroad every where in society its giant truths,—and when they shall have felt out the pillars of this "great temple of Dagon," they will speedily bend themselves to their mighty task and we shall see the bloody walls tumbling into irrecoverable annihilation, and for the bitter wail of enslaved humanity will come up the shouts of emancipated thousands. Friends, I should like to hold converse a little longer, but my duties among the type hurrys me away from the quill.

Here is the whole matter in a few words. The old debt is being paid off, so there will be no more calls for money there,—and now will it not be wise to take the money that we have for a year or two appropriated to that purpose, and part of the money heretofore expended upon agencies—and throw it into the work of circulating the Herald of Freedom? I throw out this as my individual opinion, hoping that you will act in the matter as your conscience shall dictate. The signs of the times are full of encouragement. God is endorsing our cause by giving it success. The Abolitionists of this land stand in a truly interesting and sublime position. Let us quit ourselves like men.

JOHN R. FRENCH.

Concord, June 10.

We heartily second the above spirited motion of our young coadjutor at the Press of the Herald.—There has been too little effort on our part and on that of the Board of Managers, we think, to effect an increase of subscribers to the paper. We and they have been more intent on our principles than on our machinery. Our agents have scattered more anti-slavery truths than subscription papers. They have not been so wise in this department of their generation as the mercenary children of this world. But our paper must have a wider circulation. It is a shame that so few as a thousand should absorb so much Labor. Two thousand would cost but little more comparatively than one. And the land needs them. The present subscribers would experience no small relief from it—for they would then be able to get a sight at their papers before they are used up by others—who have more taste for reading, than they have for *being seen* as subscribers.—And out of compassion for the poor inanimate sheet itself it might be asked, for we understand it is literally borrowed to death,—having to undergo in some instances the regular *handling* of six or eight families. We of course have nothing to say of the merits of the Herald, except that it is faithful and disinterested. But there is anti-slavery enough in New-Hampshire to subscribe for some thousands of it,—especially if our friends would stop supporting the presses of party and sect, and the pro-slavery pulpit. We would advise an increase of paying subscribers rather than contributions for a gratuitous distribution. We are constrained too, to speak on account of the printer—who ardent and disinterested as he is, cannot subsist on bare anti-slavery enthusiasm. If the people will subscribe for the paper so much the better.—It will sustain the press and scatter the truth. If they won't—let the contributions of our friends go to sustain the publisher, and let the present number of sheets be read by borrowers and by *takers without liberty*. One thousand will be thus more read, than double the number if gratuitously circulated. We cannot consent to a gratuitous distribution of the Herald, unless to those who are too poor to earn nine shillings a year to pay for it Will the friends interest themselves to increase our list?

KENTUCKY. The following paragraph from the Lexington (Ky.) Observer shows conclusively that whenever the South shall undertake emancipation in other earnest, it will be on the principle of *Immediatism*. The shrewdest minds, even those most devoted to slavery, will see that "it is infinitely better to set them free at once, than to adopt any half-way policy."—The editor says:

"The act of '33, and the discussions incident to it at every session of the legislature, tend most powerfully to produce an unquiet state of mind with our slave population. There is nothing more abhorent in our judgment than the prefatory steps which some sickly sentimentalists think it proper to take prior to emancipation. *Hence it is that the slaves must be taught to read, and all the means resorted to for the purpose of ameliorating their condition, and elevating them to the scale of men. Now it is infinitely better to set them free at once than to adopt this half way policy.*"

Our friend, Mr. Samuel Chapman, now on a temperance tour, writes to the Maine Temperance Gazette respecting the things he saw in Kentucky.

"*Louisville, Ky., April 6.*—I arrived here on the 3d, in the mail boat having left my own conveyance at Madison. Here, for the first time, I see, in this land of freedom, slaves in a slave state; and though, of course I see nothing of slavery—that is of the system, yet I cannot but look with deep interest on every thing about me. I see as I pass the streets, near half the population of a dark color. They are engaged in various occupations, many of them poorly clothed, and bearing in their several appearances marks of degradation. But the fact with which I was forcibly struck, was that only about one in seven or eight here the real jet black of the African. There are all shades of color, from pure ebony to sallow, sickly white, rendering it often very difficult to decide who are and who are not guilty of a black skin.—This, I suppose, often puzzles those most skilled in such matters. What evidence here of the hatred of slaveholders to *amalgamation!*

"As to the influence of slavery on the morals of society, if any thing more is necessary than the fact above named, it may be found in the exhibition which every where strikes the eye in passing the shops of watch makers, that among the articles exhibited at their windows conspicuously, are a great variety of deadly weapons, such as pistols, dirks, bowie knives, &c. This exhibition I pointed out to a fine appearing young fellow who was passing me at the moment, and told him that such articles would not occupy such a place at the East, or find many purchasers. His reply was that there was not a *respectable* young man in Louisville who did not wear them; and said that he not only had them but practised with them every day. I find that professors of religion consider it a proper precaution to carry the sword-cane when walking out in the evening. Where there is not some powerful cause existing for the corruption of the public morals, the safety afforded by the law will be deemed sufficient—that is, unless by the same corrupting cause its arm is paralyzed."

Another Murder in Georgia.—James H. Wright, late keeper of the hotel in Knoxville, was shot on Sunday morning, the 25th ult., by Israel Champion, while on his way to church. They had a difference about the purchase of the hotel. The murderer is in prision at Macon.

WEEKLY LIST OF REMITTANCES.

James Batcheller, Joseph Willoughby, James Osgood, O. Pillsbury, George Knox, George Parsons, J. Hilliard, E. Pendegast, jr. $1.50 each——William W. Johnson 63 cts.,——David Bartlett, Dennison R. Burnham $1.00 each——Sally Crosby, Loring Morse $2.00 each——N. V. Whitehouse $1.35——James Hall $2.50.

☞ A meeting of the Board of Managers of the New-Hampshire Anti-Slavery Society will be held at the house of Amos Wood, in Concord, on Tuesday, the 15th inst., at one o'clock, P. M.

ALBE CADY, *Rec. Sec'y*

Concord, June 10th, 1841.

N. B. All the Officers of the Society are ex officio members of the Board.

Tailoring.

RICHARD DAME, respectfully informs the inhabitants of Concord and vicinity, that he has opened a Tailor's Shop, in the building in the corner of Main and Pleasant Streets, up stairs, opposite the South Church; where he intends carrying on the Tailoring business in all its various branches. From his long experience in the business, he hopes to deserve and receive a share of public patronage.

RICHARD DAME.

Concord, May 15, 1841.

POETRY.

Patriotism and Sympathy.

BY F. BAILEY.

Ye Christian kings and potentates
Whose sacrilegious leagues have twined
Oppression's links around your states,
Say—do ye idly hope to bind
The fearless heart and thinking mind?
When ye can hush the tempest of the deep,
Make the volcano in its cavern sleep,
Or stop the hymning spheres, ye may control,
With sceptered hand, the mighty march of soul.

But what are ye? and whence your power
Above the prostrate world to tower,
And lord it all alone?
What God—what fiend has e'er decreed,
That one shall reign, while millions bleed
To prop the tyrant's throne?
Gaze on the ocean, ye would sway:—
If from its tranquil breast, the day
Shine out in beams as bright and fair
As if the heavens were resting there,
Ye, in its mirror surface, may
See that ye are but men;
But should the angry storm-wind pour
Its chainless surges to the shore,
Like *Canute*, ye may then
A fearful lesson learn, ye ne'er would know,
The weakness of a tyrant's power—how low
His pride is brought, when like that troubled sea,
Men rise in chainless might, determined to be free.

And they will rise, who lowly kneel,
Crushed by oppression's iron heel.
They yet will rise—in such a change as sweeps
The face of nature, when the lightning leaps
From the dark clouds of night,
While Heaven's eternal pillars reel afar,
As o'er them rolls the thunder's blazing car;
And in the majesty and might
That freedom gives, my country, follow thee
In thy career of strength and glorious liberty.
As fade the rainbow laces of day,
Earth's gorgeous pageants pass away:
Its temples arches, monuments, must fall;
For time's oblivious hand is on them all.
The proudest kings will end their toil,
To slumber with the humble dead—
Earth's conquerors mingle with the soil,
That groaned beneath their iron tread,
And all the trophies of their power and guilt,
Sink to oblivion with the blood they spilt.

But still the everlasting voice of Fame
Shall swell in anthems to the *Patriot's* name,
Who toiled—who *lived* to bless mankind, and hurled
Oppression from the throne,
Where long she swayed, remorseless and alone,
Her scorpion sceptre o'er a shrinking world.
And though no sculptured marble guard *his* dust,
Nor 'mouldering urn' received the hallowed trust,
For *him* a prouder mausoleum towers,
That time but strengthens with his storms and showers—
The Land he Saved, the empire of *the Free*—
Thy broad and steadfast throne, *Triumphant Liberty!*

ANTI-SLAVERY.

From the National A. S. Standard.

Organizations.

"Act with stern truth, large faith, and loving will!
Up and be doing! God is with us still."

From the commencement of our enterprise there have been a few, who professed to be interested therein, and who really were so to a considerable degree, who yet shrunk from organizations, dreading their interference with individual freedom. No one can respect this scruple more sincerely than myself; for no one more decidedly resists all control, or supervision, in matters of conscience. It is not in my nature to accept a proposition as truth, because another perceives it to be so; no matter what halo of holiness traditionary reverence may have gathered around his name, no matter how strong my personal respect and affection; as Rachel says, "I simply *cannot* do it, as I cannot play upon a flute."

Yet with this strong individuality, I have never found any difficulty in preserving my freedom in connection with anti-slavery societies. I have indeed heard arguments, theological or otherwise, brought to their support, which were abhorrent to my reason; and not unfrequently expressions which shocked my taste. But these were disagreeables belonging to any intercourse with general society; and it would have been selfish refinement, indeed, to allow them to come in the way of active cooperation for good.

That there *have* been abuses in the anti-slavery organization, that strong attempts *have* been made to supervise individual opinions, and establish tests and creeds, as the churches do, has greatly increased the number of those who shrink from organization. But are they blind to the fact, that these strong efforts were as strongly resisted? That a very large proportion of our organization resolutely refused to apply any test to the opinions of their brethren? Men of limited minds, seeing this action on the subject of non-resistance, straightway concluded that those doctrines had numerous proselytes among us; but where ten voted from sympathy with those views, hundreds, either opposed or indifferent, voted simply to sustain individual freedom of opinion. The attempt to impose any other test would meet with similar resistance; for old organization anti-slavery is combined action with perfect individual freedom.

But it is urged, you have a creed, after all; for your members must all hate slavery, abominate slaveholding, and agree to do their utmost for its annihilation. Very true. So, in combining men together to build a ship, they must all agree to do somewhat toward finishing the vessel; for that is the purpose for which they agree to combine together; but of what consequence is it, whether the workmen do, or do not, adopt different forms of religious or political opinion? Their combination as carpenters makes no interference with their freedom as men; though it may bring them within hearing of sentiments they do not believe or approve.

As for the *votes* of societies, wherein do they involve my conscience? I am responsible only for that which I myself have voted for. What Whig or Democrat thinks of being individually responsible for every resolution passed, or every expression uttered, at the public meetings of their political parties? What Calvinist or Unitarian feels personally implicated in all that is said and done in their associations? They may perhaps have no further connection with these sects, than to take pew-rents whose general spirit they approve, or to rent a pew in a church where the preaching suits their taste. But even this is essentially combined action. In your zeal for individual freedom, you will perhaps reply, that this is sufficient reason why they should abandon these things. But if they do, they forthwith find themselves in a new combination. Men organize for the express purpose of putting down all organization. They must have a voice, and therefore establish a newspaper. Though without any nominal president, or executive committee, yet individuals naturally become a sort of committee, to superintend the business of the paper: hands combine together to print it; and purses, though unpledged, flow together for its support.

One of the ancient philosophers, talking of the transmigration of souls, was asked into what animal he would like to pass after death. He replied, "I should choose to take no form in particular." This is just as possible, as it is for men to act without combination, more or less organized. The law of quality prevails here, as elsewhere. Man is made at once an individual and a social being. He cannot help it, if he would. It is one form of that fierce old battle between Free Will and Necessity. It is the centrifugal and centripetal forces, manifested in man's outward life, as in the motion of the planets.

A distinction has been made by some, between conventions and societies. But what, after all, is the American Anti-Slavery Society but an annual convention, brought spontaneously together by sympathy on one subject? Is anybody absurd enough to suppose its president has any real power to abuse? And what are the Executive, but a mere standing committee, for the convenience of transacting business during the intervals of meeting? All officers in the society are mere temporary conveniences, to prevent confusion and loss of time. A house cannot be built without a head workman, nor a paper printed without a supervisor, or proof-reader.

The changes that are perceptibly going over public opinion, and which will eventually completely reverse its former decisions, may be attributed mainly to anti-slavery *societies*. I select Dr. Channing, not as a peculiar proof, but as one in point. One of his parishioners told me, in 1835, that it was no new thing for Dr. Channing's mind to be interested on the subject of slavery; that he had several years before returned from the West Indies very much impressed with the iniquity of the system and told him, soon after his arrival, that he meant to preach a sermon about it. I could never learn that he did preach the sermon. In those quiet days, it would have been a popular theme for an eloquent discourse; especially as the scene would be laid in a foreign land, and the sin chargeable upon a foreign people. The probability is, that the subject gradually died away in his mind, on account of the apathy around him. And what aroused him to renewed interest? The action of anti-slavery societies. The moral atmosphere grew warm, glowing around him; and he could not help inhaling it.

At first, he had conscientious scruples about signing petitions to Congress; but he afterward headed them, acknowledging that the facts and arguments laid before him had changed his opinion. From the beginning, Dr. Channing has acted according to his own individual convictions, and chosen his own individual modes of action. But both the conviction and the mode have received their coloring from the associated action of abolitionists. Had not men combined together to publish and circulate arguments in favor of immediate emancipation, James G. Birney would probably have gone to his grave a colonizationist and a slaveholder, and never have drawn forth a letter from Dr. Channing.—Had no anti-slavery society established a press, Lovejoy might be still alive, and Dr. Channing would never have made his effort at Faneuil Hall—an effort the more noble, because it must have been painful to one of his quiet character and reserved habits. With all his distaste for our associations, this secluded, but conscientious man still finds himself, he scarcely can define why, cooperating with us. Every new year sees him admitting something which he rejected, or doubted, the year preceding; until at last, he gives his books for anti-slavery societies to circulate, and carefully examines the advertisement of an Anti-Slavery Fair, to find articles he can purchase. He, and other champions of what is called individual action, will not admit my proposition, because they will not perceive it to be true; but the simple fact is, anti-slavery societies are the steam, and they are the passengers in the cars. They may not like the puffing and blowing, the cinders and the jolting; but the powerful agency carries them onward.

The plea that organizations have done their work seems to me remarkably untrue. I think there never was a time when their agency was more needed, or when so many channels were opened for efficient action. The subject now has fairly gained the public ear, and that which is spoken will be heard with more of candor and enlightened comprehension. Every obstacle in our way, even our late unhappy divisions, have opened new sources of communication with the people at large. Priest, politician and slaveholder, in the blind zeal of their opposition, are all helping the agitation. If they would work without *us* to oppose, we might indeed trust them to do all the labor, and gladly enough slip out of the traces ourselves; but this they will not do. To keep *them* at work, we must work; and I fear too that not only they, but our *individual* friends, would be in great danger of stopping, if we stop; for what can passengers in the middle of a railroad do without steam? They would have to hire a horse, or ox power, which might come to them in the form of Colonization, or its twin sister, New Organization; but it would surely lead them off the track, and probably land them behind the place they started from.

In a word, tell the experienced dairy-woman to stop her agitation when the feathering cream gives token that the butter *begins* to come; but do not tell us that anti-slavery societies have done their work, and are no longer needed.

L. M. C.

From the Voice of Freedom.

Extract from Zion's Watchman.

Rev. S. Hose of Lima, who knows whereof he affirms, offers to substantiate the following charges:

1. 'That a majority of the ministry and membership of the Southern church are voluntarily involved in practical slavery; and that the Methodist Episcopal Church is as guilty and more so, than any other branch of the South, because more extensive than any other.

2. That they do not hesitate, as a general thing, to *buy* and *sell* human beings; and, indeed, their brethren and sisters in Christ Jesus, when it will suit their convenience and promote their secular interests.

3. That in many instances, they separate husbands and wives, parents and children, for convenience and gain, with as little reluctance as infidels.

4. That they allow them, in many cases, to live in adultery and promiscuous intercourse, when they knew their condition on the plantations, and in their cabins with single rooms, tends to this as naturally as the condition of their cattle and sheep; and *especially* is this true in a more general sense of the 'field hands,' as they are called.

5. That they work them without compensation, other than such as they give their mules and oxen.

6. That, in many instances, they whip them as cruelly, and give them less to eat than wicked people do.

7. That the male and female children of color are allowed to mingle naked, or nearly so, in many instances with the pigs, dogs, and calves of the yards.

8. That they are, in many instances, allowed to work, or visit, or fiddle and dance, or stroll about the plantations, woods, or towns on the Lord's day, while their masters or mistresses are in God's temple in the attitude of worshippers.

9. That, in some cases, ministers of the gospel at the request of masters, perform the solemn service of matrimony between slaves, when the master and minister both *know* that the woman has other husbands, and the man other wives, living.

10. That many members and ministers do not allow their slaves, whether wicked or professedly pious, or even members of their own church, to read God's holy word.'

Here is a fine picture for infidels to look at.—If the charges are not true, they may and ought to be refuted. If they are true, what must infidels think of our churches? What must heathens think of them? Are these the salt of our land? then putrefaction must soon follow. Are these the light of the South? no wonder then that they put darkness for light, and light for darkness. The ministers and churches are generally slaveholders, as ready to *buy* and *sell* their *brethren* as infidels, and more cruel to their slaves than wicked men; and as ready to wink at all the abominations of slavery, and to keep from their slaves the word of God, as their ungodly neighbors. What could Satan wish for more? By what agency could his kingdom be more effectually supported? Surely he must rejoice to have *such* ministers and churches multiplied. Yet these are the ministers and churches with which Northern churches are, in general, in full communion. Should one of their brethren steal a sheep, they would deal with him, and if he did not repent, they would excommunicate him; but when ministers and churches at the South steal men by hundreds, oppress their brethren, live by dishonest gain, and give their sanction to all the *polluting vices* of slavery, they will not rebuke them, or even try to reclaim them. Nay, they hail them as brethren, and put them into their pulpits. Is it then a greater sin to steal a sheep than a man; or does sin change its nature, as you travel South? Is there no partiality shown in such cases? The Bible says, 'Be not partakers in other men's sins.' Northern churches say, by their practice, we must be excused, you must allow us to caress our Southern brethren, though sin has full dominion over them. Would they so treat a black man, from the same region, if he had twice the purity? Is it then love to Christ, or love to something else, that makes the difference? 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons.' Christian, will you obey or cast God's command behind your back?

KIAH BAYLEY.

☞ The following important document has been printed and distributed in the form of a circular in Ireland.

To American Emigrants.

There are two millions and a half of slaves in America.

There are two millions and a half of men women, and children blacks, or the descendants of blacks, who are the property of white men and women. They are called *colored people!*

The slaveholders buy and sell colored people as we buy and sell horses and pigs.

The slaves have no property, no wives, no children, no homes of *their own*. Their wives, their children, their homes, their lives and limbs belong to their masters.

No one is allowed to teach slaves. They are not treated as human beings. They are not paid for their labor. They are compelled to work. The overseer stands by them with a whip. They are flogged, and every kind of cruelty is practised upon them.

They are fed, and housed, and clothed, and taken care of, not as men, but as beasts, that they may work.

The negroes were originally free—they were carried away as prisoners, by force, from Africa; and from generation to generation their descendants have been kept in slavery.

You will hear Americans boast of their liberty, of their form of government as the freest and most enlightened in the world, and yet they keep two millions and a half of their fellow men in perpetual *slavery*.

No man would willingly be a slave; the very name of slavery is hateful to every man.

Slavery cannot exist unless the christian principle be forgotten and trampled upon—*To do as we would be done by.* Irishmen, never forget this christian precept, remember that slavery is a hateful sin.

Irishmen, when you arrive in America, keep clear of slavery—always think of it with horror. Remember that the negro is your fellow-man.

There are some brave minded men and women in America, who have made the cause of the slave their own. They are called abolitionists. Join them, help them. As you love liberty help the abolitionists to obtain freedom for the slave.

Remember that 'all mankind are born free and equal, and are alike entitled to life, liberty, and the pursuit of happiness.' Remember that, no matter what his color may be, man is immortal.

Remember how you talked of liberty and loved liberty in Ireland. Look with sorrow on all who keep slaves, and who support and countenance slavery in America.

The southern States are the slave States.—They are Delaware, Maryland, Virginia, North and South Carolina, Georgia, Kentucky, Louisiana, Alabama, Arkansas, Missouri, Mississippi, Tennessee. Irishmen, keep out of these States. Let no offer of high wages tempt you into them.

The money of the rich people of those States is blood money. Always think of the names of these States as if they were printed in blood.

Don't go into those States unless it be to tell the planters that no Christian can hold his fellow-man as property, that no Christian can have a slave: and you would tell that plain truth at the risk of your life, for the southern planters will not allow any one even to speak of freedom for the slave.

The landed gentry of the southern States are all slaveholders. They are robbers and murderers. The rights they claim for themselves, and would die to keep, they will not give to their fellow-men—the colored people.

Irishmen, don't disgrace yourselves by going into the South; keep clear of the slave States as if the plague raged in them.

Never touch the hand of a slaveholder; it is stained with blood. Ask every American, before you become intimate with him, before you take employment from him, are you a slaveholder, or a rearer of slaves, like cattle for the market? If he be not clear of this guilt, avoid him as a dangerous man—as a man who is a disgrace to the land he lives in: as a man you ought to be ashamed to know.

There are half a million of free colored people in America; they too are oppressed, they are shunned and insulted, and treated as inferiors. White people wont associate with them; even in places of worship, the colored people are obliged to sit by themselves. Irishmen, treat the colored people as equals.

By all your memories of Ireland, continue to love liberty—hate slavery—cling by the abolitionists, and in America you will do honor to the name of Ireland!

If you are a tee-totaller and attend meetings and speak at them, denounce slavery at every meeting you attend.

Keep clear of New Orleans; the climate of that city is terrible; it is built on a swamp, where the fever carries people off as the cholera, did here. No Irishman can work in New-Orleans, and live. Those emigrants, who are tempted there by offers of high wages, die by thousands during the summer months.

Keep also out of Texas; it is a new State founded by the very offscouring of the slave states of America. Don't go to Texas. As you sail to America, learn to know the North Star, and if ever in any State you meet with slaves, show them the North Star. Tell them, when they fly for their liberty, to keep their faces towards that star, and to run away into Canada; once there they will be free forever.

Irishmen, always help runaway slaves. Shelter them, protect them on their dangerous journey to the North; every where help the oppressed—keep alive the christian charities of your hearts.

Don't forget Temperance.

Remember that when you took your bodies to America, you didn't leave your souls behind you in Ireland.

MISCELLANY.

From the Mercantile Journal.

Ultraism.

A great deal has been said upon the subject of ultraism, lately. It has become fashionable to denounce it as an ill-favored and dangerous monster—to aim paragraphs at it from the newspaper press—to condemn it in private conversation—and endeavor to annihilate it by pamphlets and duodecimos. Indeed, it may not be too much to say that there are not a dozen men in the community, who would not be as willing to be stigmatised as pick-pockets, as to be generally distinguished by the name of ultraists.

This may be all very well. Those who do not like ultraists, and who conscientiously believe that this class of men are disorganizers—and enthusiasts, whose labors will tend to evil rather than good, do well to oppose them. Yes, let them prosecute their work, even with an *ultra* zeal. But we do not entertain such a horror of ultraism as many of our fellow-citizens—and, although we, perhaps with justice, can lay no claim to the character of an *ultraist*, ourself, we are disposed to regard with charity, and even approbation, many who can.

What is an ultraist? Let us settle that point, before we go further. The literal meaning of an ultraist, is, *one who goes beyond others*. But it is applied, in these times, and freely applied, too, as a term of reproach, to those persons, who are eagerly desirous to press forward any cause much more rapidly than public opinion may deem necessary, expedient or proper. An ultraist is always in advance of public opinion. He pursues with wonderful energy and perseverance some object, which *he* believes will vastly benefit a portion of mankind, or haply the whole human race. And he may be prompted to this by the action of his reasoning powers, by the impulses of a high moral and religious principle, by an elevated sense of right, or a strong feeling of benevolence.

An ultraist never looks back—he never looks around, but always straight forward. He aims to establish some favorite principle, or accomplish some darling object, and all his mental energies are concentrated for the accomplishment of that specific purpose.—He disregards obstacles, and is, perhaps, too apt to despise the weak, the timid, and wavering. Opposition only induces him to press forward with increased energy. Indeed, he will hardly be checked by the most formidable barriers which caution, or expediency may interpose. His real character is seldom truly interpreted by the great mass of mankind. By some, he is for a time regarded as a fanatic, by some as a harmless visionary or enthusiast, and by others as a dangerous member of society, whose proper place is a lunatic asylum. An ultraist is seldom understood, until success crowns his efforts—and then the man who was treated with ridicule and contempt, suddenly stands forth as a benefactor of mankind—and monuments are erected to his memory. A man can hardly be an ultraist unless he possesses *moral courage* enough to disregard the scoffs and sneers and censures of the world. Were it otherwise, ultraists would be far more numerous than they are at present.

Columbus was an ultraist. He had pondered much on subjects connected with geography and science. He felt that the Indies could not be approached by sailing in a Western direction. This formed the subject of his conversation by day and of his dreams by night. He was derided by the many-headed monster as a visionary projector, as an ultraist, as a madman.

Our Pilgrim Ancestors were all ultraists. They had views and opinions of their own, such as they believed were beneficial to society, and they would not forego them.—They were ridiculed and persecuted. This they bore with fortitude for a time, but finally abandoned their country, and fled to a savage wilderness, rather than abandon principles which they believed would conduce to the happiness of mankind.

Franklin was an ultraist. Even learned men amused themselves at his expense, and laughed at the idea of extracting lightning from the clouds, and regarded his experiment with a kite, as mere child's play.

Patrick Henry was an ultraist of the first water. His heart beat for freedom, and while others were fearful of offending the powers which governed this country, and talked about 'going too fast and too far,' he boldly avowed his determination to be free or to die.

Robert Fulton was an ultraist. He felt a conviction that the application of steam to propel vessels would be of immense benefit to mankind.—To this *whim*, he sacrificed his property, and even his reputation for wisdom and prudence; for at one time all persons regarded him as visionary, as an ultraist, who saw things and results which others could not see; and his friends in vain urged him to quit these visionary pursuits, and turn his attention to other and more common-place subjects.

John Howard was an ultraist. He had his hobby, and he rode it hard. He passed his whole life in endeavoring to persuade his fellow-men to be humane—to desist from punishing their fellow-beings for misfortune, or to condemn them to dungeons and chains, through a fiend-like spirit of revenge. And his sanity was called in question, and he was laughed at for his pains.

Wilberforce was a distinguished ultraist. He perceived at an early age the injustice and iniquities of the slave trade, and bent all his energies, for many years, to annihilating the infamous traffic, and ameliorating the condition of the African race. But he was ridiculed and despised by the many—denounced as a fanatic and an ultraist—burnt in effigy, and insulted as he walked the streets, and threatened with assassination! In what estimation is his character held now!

The above men were all ultraists—and we could place before our readers a long list of names of ultraists, who are now eagerly pursuing, what they conceive to be most important objects—and whose conduct should entitle them at least, to our respect—for their motives are undoubtedly pure—but it is unnecessary. Let us not despise these men because we cannot think precisely as they do, on subjects to which, perhaps, we have never directed particular attention. Let us listen to them—let us at least hear their reasons before we treat them with ridicule or contempt. If a man, who bears the character of a good citizen, declares that by unmitigated labor and study for twenty or thirty years, he has discovered that by the application of acknowledged scientific priciples, he can ride through the air on a broomstick, as it has been said the witches have been in habit of doing from time immemorial—and that the discovery is of great importance to society. He ought to be listened to—and the test of reason, stripped of enthusiasm, should be applied to his project. How much more then, should a man be entitled to respect, who tells us that after long investigation he has discovered an error in our conduct which needs reforming, and that he can convince us of the fact—or who has labored for years in establishing some great principle to improve the condition, moral, mental, or physical, of mankind!

We like ultraists. They should all be treated with respect. They are *pioneers* in literature, science, morality and religion—without ultraists, the moral world would stand still—there would be no improvement—no one would step before his neighbor for the purpose of exploring unknown regions, or clearing a path which would lead to good. Let ultraists then be encouraged, instead of being despised and condemned. Let us examine their labors, listen to their arguments, and if we are convinced that they have struck out a right path, let us follow them, otherwise let us remain where we are. But let us not condemn those men, who are anxious to *press forward* in a good cause.—On the contrary, let us endeavor to surpass each other in efforts to improve and elevate the character of the human race.

Hon. J. Q. Adams.

One of the late representatives from Georgia during the last session of Congress, in one of his '*chivalry*' speeches so peculiar to certain Southern gentlemen, in the course of his assault upon the Northern '*fanatics*,' etc. etc. thus alludes to our honored representative.—*Quincy Patriot.*

'When gentlemen have wished to turn the force, and effect of what the venerable member has said, they insinuate that he is *deranged*. If he is deranged I feel curious to see a *sane* man. If he is deranged it is a derangment of a masterly intellect tutord by long experience, fortified by vast knowledge unimpaired by age, and stimulated by physical qualities, peculiar to that gentleman. It is the derangment of a mind, which, evidently, has giant strength, and the quickness of lightning. *He* tells you this subject *shall* and *must* be discussed in this Hall. The evidences that he is right, are daily multiplying.'

The Season Open.—A correspondent, who lives on one of the lines of communication between the land of patriarchal institutions, and the Canadian city of refuge, writes us, that the "spring season has now fairly opened," and that eleven fugitives passed through in a body not long since. They had evaded their pursuers, who, though eager in chase, had fortunately taken the wrong track. He states that nearly or quite twenty have gone on this spring, by the route under his observation, and adds, "I hope the poor success which has attended the efforts of the 'owners' to recover their 'property,' and the great expense accompanying them, will be somewhat discouraging." *Pennsylvania Freeman.*

Indian Eloquence.

The following specimen of elegiac pathos was delivered by an Indian woman, over the contiguous graves of her husband and infant. 'The Father of light has taken from me the apple of my eye and the core of me heart, and hid them in these two graves.—I will moisten the one with my tears, and the other with the milk of my breast, till I meet them in the country where the sun never sets!'